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AN ILLUSTRATED MONTHLY



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FIG. 1. A large, irregularly shaped, light-colored rock specimen, possibly a fossil or mineral sample, resting on a dark, textured surface. The rock has a rough, crystalline texture and is marked with several small, dark, cross-shaped symbols.

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PAPAGUERIA

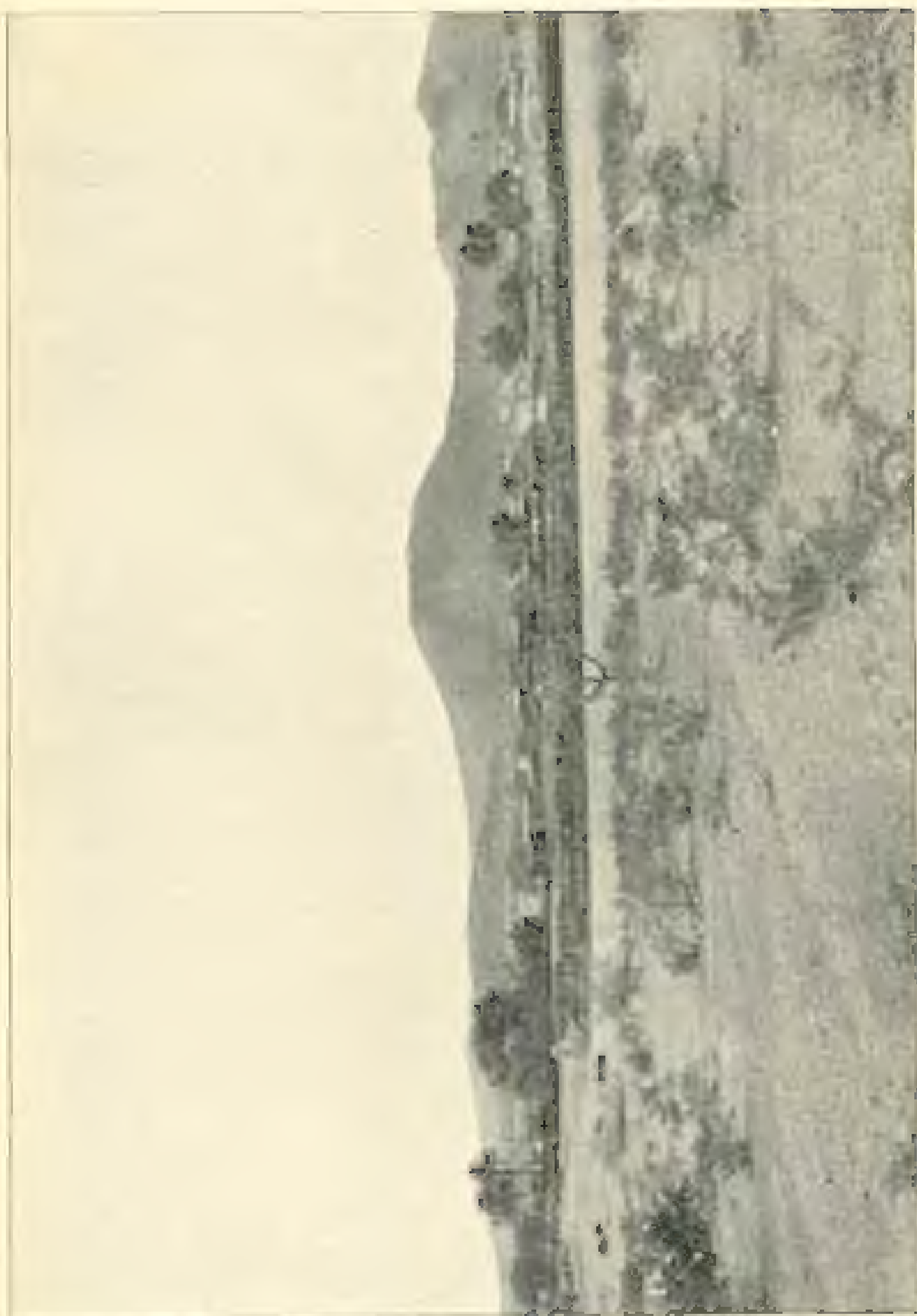
By W. J. McGUIRE,

Bureau of American Ethnology

Following a custom which became well established in the days of Mexican colonization, the priestly promoters called the arid region beyond the Sierra Madre mountains *Papagueria*—i. e., the Land of the Papago—from the tribe of Indians native to the country; and in time the tribesmen, and after them the American and Mexican settlers on their border, adopted the designation. The district lies south of Gila river and southwest of the Sierra Madre, in what is now Arizona and Sonora, and is bounded on the southwest by the Gulf of California and on the south by the ill-defined district known as Soniland; it is some 200 miles wide in the north, narrowing somewhat southward, and over 300 miles in length from north-northwest to south-southeast, the area reaching over 50,000 square miles, or about that of New York or Iowa. The larger part of the district lies in Mexico, in the state of Sonora, though the greater part of the aboriginal population is gathered in the northern portion, within the territory of Arizona.

The Papago Indians (*Pa-pai'* in their own language*) are, in distinctness and persistence of characters if not in population,

* Their proper name in their own language is *As'as'as'as'* (Men, or People), while the name by which they were known to neighboring tribes of their own and where the papaya grows is that of a legume cultivated and consumed by them in poddishes (papa and *as'*). Now, in the Yuman dialects is called "pap" in the singular, "paspap" in the plural, so that the correct designation of the tribe may be rendered "Bohars." Since the name *As'as'* is applied to the field in which the legumes are grown, the name might be considered to mean "Bohars-papaya," but in reality it means "Bohars people," the second element being understood. This older designation was apparently used



VIEW OF THE HILL FROM THE BEACH

the leading branch of the Piman stock or linguistic family. According to several authorities, the Piman is related to the Nahuathan of Mexico, the great and highly advanced stock of the Montezumans. Besides the Papago, the Piman group includes the Pima tribe of southwestern Arizona, the Ojata of the border, and four or five tribes altogether in Mexico. The Ojata have been assimilated by the Mexicans, and the Pima Indians are largely gathered on reservations; the Papago remain distinct, and while a small number are domiciled on the reservation at San Xavier (near Tucson) the greater part of the tribe retain their independence and essential autonomy.

The Papago population within the limits of the United States in 1890 was 3,163, according to the census of that year. These figures were based largely on estimates. The population estimate for the entire tribe made during the explorations by the Bureau of American Ethnology in 1894 and 1895 was 4,000, of whom ten to forty percent, according to the season, are in Mexico.

Papagueria is perhaps the most arid region on the continent. The surface slopes southwestward from the imposing Sierra Madre with its subordinate ranges, and is relieved by many lesser ranges generally trending parallel with the main chain. As the vapor-laden air drifts from the Pacific and the gulf over the sun-parched land it is heated to dryness; but about midsummer and again about midwinter the air is chilled again as it drifts over main or minor crests, and fierce storms occur in the mountains and occasionally sweep into the plains. The annual precipitation along the margin of the Sierra is recorded as 15 inches, and in the higher portions it probably reaches 20 inches; but it quickly diminishes westward to 10 inches, to 5 inches, then to a trifling or unmeasurable amount representing the product of local storms, perhaps separated by intervals of years. The average rainfall throughout Papagueria probably falling short of 5 inches. Thus the greater part of the district is practically a desert, although, as in most other American deserts, vegetal and animal life maintains a feeble existence. The high Sierra is scantily clothed with pines, and at lower levels grarled, scrubby, and thorny oaks and chaparral thickets occur sparingly. In the val-

ley the tribes in their dealings with their neighbors, and as some little use among the Spanish priests and settlers, and in turn the Mexicans derive of the term *San Juan* and then emphasized the terminal *San* and, when they came to write it, strengthened the vocal sound still further by introducing the semivocal *h* and *g* of the Andalusian. This orthography has been adopted by American and the pronunciation modified to *San*, though the local Mexican pronunciation is nearly indistinguishable from that of the Indians themselves.

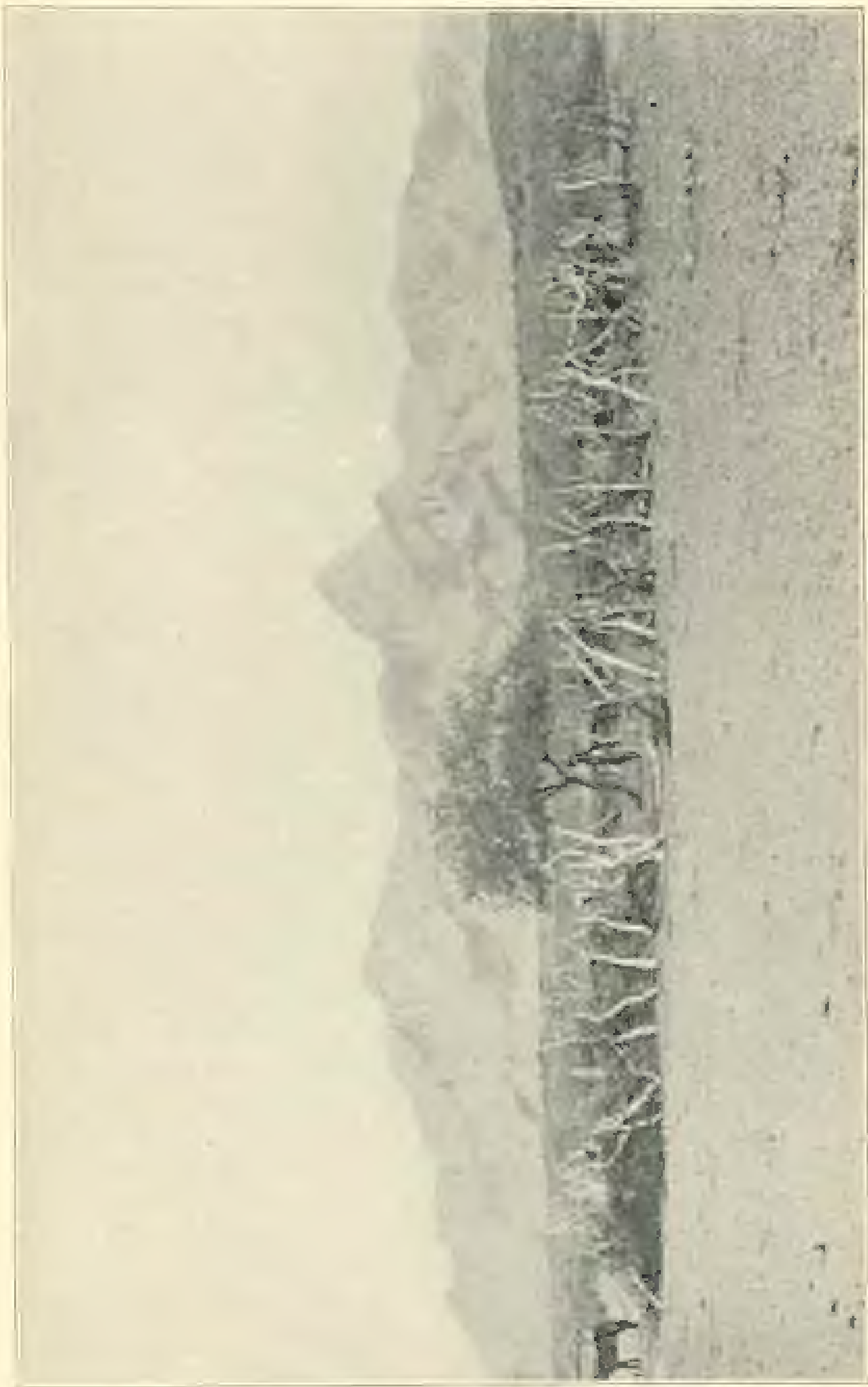


Fig. 1. A view of the landscape from the station of the railway near the village of Krasnoyarsk.

leys the deep-rooted mesquite dots the surface in similitude of scattered and ill-kept orchards, or gathers with a dozen other trees in scrappy forests along permanent waterways, while monstrous bizarre cacti haunt the foothills and the lower slopes, and scattered grass-blades faintly tinge the acres intervening between cacti and mesquites. The plant forms abound in pulpy structures and impervious rinds for conserving moisture, even more than in thorns and other protective devices; for in this hard region the struggle for existence is not so much between organism and organism as between organism and environment, and the organisms persist less by the multiplication of progeny than by the prolongation of individual life. Animal life, in insect, reptile, bird, and mammal, occurs in much the same proportion to vegetal life as in humid regions, but is more largely nocturnal and crepuscular. Ants of many kinds (including the ingenious and successful farmer ant), wasps, bees, and other insects follow the sparse flora. Gaudy and swift eds, as well as somber and sluggish lizards, accompany the insects, while ground-squirrels and field-mice contribute a quota of vitality. In the more humid valleys, and on the mountain sides moistened by drainage from above, rabbit, quail, deer, and other herbivorous and granivorous things collect in limited numbers, while serpents find subsistence in the more fertile spots; and over the hills, valleys, and plains on which lower life prevails the coyote on the land, and hawks, owls, and eagles in the air, are not wanting (for it is only in the western part of Papaguera, where the rainfall is trifling, that life is unable to hold its own). Yet, as among plants, the struggle of animal life against inorganic nature and alien organisms is severe, and an exceptional number of the animate things are armed with mandibles, stings, fangs, talons, poison glands, and other protective devices. The distribution of life conforms to the distribution of water; it is most abundant over the rugged summits and rocky slopes of the high Sierra, as well as along the gulches and gorges—*barrancas* of the local vernacular—of the foot slopes and the broad sand washes or *arroyos* of the narrower valleys; it is less abundant on the foothills and over the lower ranges, where the storms are feebler and rarer; it is still more meager over the broad intermontane valleys constituting the greater part of Papaguera; but it is only in the western portion of the district, where clouds rarely gather and whither streams never flow, that the shifting sands and black-burned scorle of dead volcanoes (the "*mal-pais*" of the Mexicans) are utterly barren.

The distribution of water in Papaguaria is correlated with the configuration of the surface. As the vapor-charged air drifts up the long slope to the base of the Sierra and up the steeper slope toward the crest, a part of the vapor distills as dew or falls as rain, while the lesser ranges lying athwart the long slope extract a part of the boon; so there are stored-fed streams in all of the higher mountains, rushing torrents in the lofty Sierra, slender streams in the lower ranges, and a part of the flood soaks into the thirsty soil to form ground water, which may reappear as springs toward the mountain bases or in the narrow upland valleys. During the midsummer storm, and still more during those of midwinter, the mountain-born floods stretch far into the plains, cutting channels broad and deep as those of the Connecticut, Susquehanna, and Savannah, which for eight or ten or eleven months of the year are nought but wastes of burning sand. The typical drainage system of Papaguaria during the wet season is a long series of nearly parallel mountain torrents flowing down the side of the range in deep gorges, joining in part in the foothills, and finally uniting in the adjacent plain as vast sheetfloods, miles in width and inches in depth, flowing swiftly and badly adown or athwart the broad valleys toward the sea, to finally gather in great rivers; yet throughout the whole district these broad streams are quickly swallowed by the sands or consumed by the blistering air, and from the Gila to the Yaki, 500 miles away, no river of Papaguaria has reached the sea during the memory of men. As the dry season approaches the rivers are cut off in their lower reaches, mile by mile, and as they shrink toward their sources the drainage systems contract and most disappear, leaving a few slender streamlets in the deeper gorges each heading in a spring or seepage basin and rippling feebly over the sands a few rods or miles before fading in the sun; and so delicate is the adjustment of climate and earth-water that the streams stretch by night and shrink by day, sometimes for miles. A few streams heading in the high Sierra indeed flow for scores of miles; but these have mainly been taken by other peoples and hardly appertain to Papaguaria. There are other streams which, during the dry season, are practically subterranean, and only to be found in storm-cut *tinajas* or reached by digging. And all the way from the high Sierra toward the gulf, over the lessening mountains and toward the broadening plains, earth-water on the surface or at depths grows scantier and scantier until it is gone.





these are the principal occupations of life in the struggle for existence. The Lapago Indians are not only a source of opposition to disease but to violence than against any other; and this peculiar strife has led to a cooperation among unrelated organisms so complete that the distinct is superseded with a series of individuals in which grasses, trees, birds, insects, reptiles, birds, and mammals live together in harmony and produce the perfectness which is the result through the system of cooperation or community that life is enabled to exert through it in the region. Now just as the lower organisms have become fitted to an arid, torrid, hyacinth environment and adjusted to a desert or to the Lapago Indians has, through the generations, developed fitness to his desert habitat and has joined the general system of cooperation, and lives in harmony with the desert flora and the desert fauna in a land so sterile in appearance that many a long Apache, Indian, Mexican, and go-seeking American can hardly make an its home. The Indians profess to live where other peoples fear to go; he is able to do so by reason of the remarkable adjustment of his nature to his land and through his industries, his social organization to a point or association of individuals and through the tribe as a peculiar interest.

A few and a half centuries ago Spanish explorers came to establish with the Lapago Indians, and ever to a certain degree established relations with them, especially in the eastern and southern-watered portions of their territory. What hardly a few explorers the Lapago Indians have been feared as and dignified yet an ill and despised and the character has been maintained in the present time. The Lapago Indians are not so far from as much and more highly civilized and civilized as our Anglo-Americans with a certain reserve. Through the exchange the Lapago accept iron horses, goats and sheep and dogs as well as a number of grains and field plants and a variety of agricultural arts. They are a happy people and are contented with their life and apparently by means of certain animals or less civilized animals in the same area, they viewed favorably and to some measure adapted to the part of their life. They are a happy people about a city and can resist the cold to which they are with the desert and the previously mentioned by Spanish from the desert but feared would of the Mohave Indians. In recent times gave the Spanish to a pure system of, and were able to use what was not as civilized would be the good of good and of not as homogeneous plants. In the Lapago which

gave them native and gradually a system of barter grew up, and even when the Spaniards entered the mountains and parts of life in a desert region, the Papago, notwithstanding their arts of weaving, had seen none of the silk, and other objects were valued needless by their new acquisitions. Here the commerce ended, the Papago refused, even in exchange, to mix themselves with the Spaniards, however they refused to surrender to be taken into slavery, refused to risk slavery with the whites, because of the distance relations in which they would be subjected to exchange or converted to a foreign and going freely as the migratory and, save for a partial and rather superficial adoption of certain customs and clothes, they chose to remain still a distinct people in the pathos of life.

Whether it is ascribed to peculiar environmental conditions or to the fact that the Papago people is characterized by exceptional freedom and ability of character. For over three centuries they have been known among white men as a brave and a few as powerful yet brave, happy and yet independent, and as yet dignified, and they have not only been noted as valiant warriors and virtuous. When men killed, or a reputation, they are a way-gone for a month the Apache, even a green and superfluous numbers, and have protected their fatherland against all comers. They scorned control by alien races, and are today as free in Mexico as for their constant and consistent aversion of foreign, and not at all in the burning fires were ground. They have engaged in nothing in desultory fashion of various times, and have never been conquered or controlled by other races, and almost without exception they have maintained the purity of their blood, despite the pressure of frontier life and contact with neighboring peoples including most of the kindreds have been assimilated or civilized. In the greater proportion of these people of the desert are still known as "wild Papago" or "rebellious Papago" and their habits and modes of thought are as unchanged since the white man came.

While the Papago Indians have been industriously studying the new sciences of contact with a number of white men for the sake of the desert and a frontier people of a particular degree of culture. Throughout the history of Papagoes, especially in Mexico, there are abundant traces of a primitive agriculture and agriculture. The ruins like the first settlements are found in the most fertile localities, on the four tall gorges and in the lower valleys, and their distribution is indicating that the present Papagoes

the *Chaco Yaviter*; about another quarter are on, or so close to, the Altar or Papagueria in Mexico. The remainder is fully one half of the tribe are nomads of the desert, living in a particular part of which is neither exactly nomadic nor exactly agricultural, but a unique combination of these modes of life. It is the basis of their life—the "wild life"—that is of especial interest to the ethnologist.

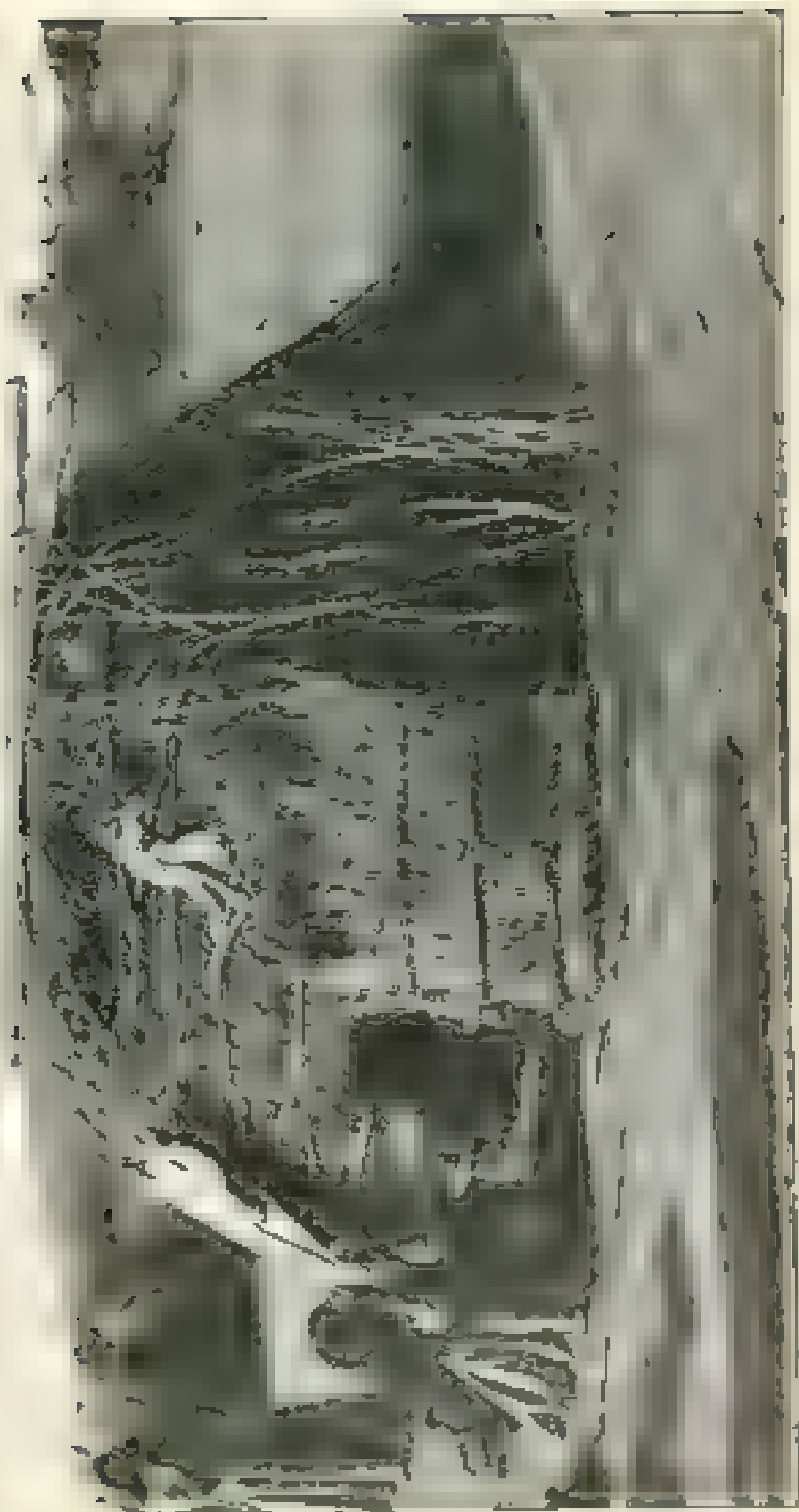
During a considerable part of the year the "wild" Papagueria live in small groups or nomadically permanent house villages tributary to the *Chaco Yaviter* where there are usually several permanent settlements of two, ten, twenty, or temporary farm villages, and many of the nomads or family groups have winter dwellings either for hunting or for pottery-making, in the mountainous or desert valleys of Mexico.

So far as the meager water supply of Papagueria permits, the household gods are either permanent or permanent enough, and since the family groups many times enter the desert rapidly during springs, no farms are frequently established on the temporary springs, but only a few small & permanent ones.

At the temporary springs, but not at the more permanent ones, are the small or even small water pockets in the bottoms of barrancas, or ponds, reached by single streams. Some villages in the eastern part of Papagueria were formerly located on a fairly good water supply, though now the streams have dried up, but these have recently been taken by Mexican and American invaders.

The *caricleria* house is a separate dwelling for each family with one or more stock corrals, and, if the soil is thin, a brick kiln is adjacent to the houses of the more enterprising families. The domestic eggs are scattered, commonly each is secured some from the nearest neighboring family, and thus a village of fifty or more houses frequently extends over the greater part of a quarter-section of land. The dwelling comprises a mud and house, which is by an adjacent shelter made of brush or a few yards distant. The typical house consists of a dome-shaped or, better, of a square or rectangular, with a thatched roof of coarse grass, or of a network with leafy branches or vines, or even with corn husks, the thatch being secured by a network with strips of green stripes. Such a house is circular or elliptical in plan, 2 to 18 or 20 feet across and 5 to 8 feet high; the roof portion is often flattened or covered with a layer of earth two or three inches thick. The doorway is

usually opening two feet or less in width and usually high enough to admit a small deer or goat, but is usually closed by a



right side is closed, but ordinarily the aperture remains open. There are no windows or openings in the walls, and the interiors are kept cool and shady. Sometimes the framework is made of

large hollowed, round logs, covered with mud, and, to support

exposed ribs of the *enlanto* (*Ardea ypantera*) or branches of the oak-like *oak* (*oak* *oak*). Frequently the house is protected from the ravages of wild and feral beasts by an apron of thorny cuttings is crested about it and attached by wires or yucca cuttings. Sometimes the houses are rectangular, form being probably accidental. For rectangular houses may be of adobe, sun-dried bricks, clay, and the mud, either mixed with stones or not, rounded, dressed into walls, stone plastered with mud, mud coated in grass, or the stone and adobe ribs or comb of a *enlanto*. The adobe construction is undoubtedly derived from Mexican neighbors and has not been long in use. The adobe and stone structures are flat-roofed like the ordinary Mexican houses, covered with earth, and sometimes protected with manure. Adobe houses usually have an *enlanto*, and in some of the eastern and southern villages they

have. The doorway of the adobe house is usually five or six feet high, averaging over two feet in average width, but considerably broader at bottom than at top, and commonly extending out on to the ground. Doors are unusual save in the more modernized villages when they are either carpenter-made or composed of oak-like stems lashed together. The simpler re-

verts into the primitive house-shape type. The adobe structure is a variety of a house to be an invention derived from Spanish or Indian. It consists of four, five, or more crisscrossed posts of mesquite set in a rectangle and carrying strings of mesquite or paloverde and cross-sticks of oak like or adobe, sometimes thatched carelessly with mud, more frequently covered with reeds, shingles, coarse sticks, etc., or with hides, bits of canvas, or shingles. The cooking circle or roasting house is primitive, consisting of a series of adobe posts, four or five feet high, set in a circle four to six yards or a meter, connected save at one point which serves as a doorway by two or three horizontal

grass is used. During fair weather—and many days are

fair in Papaguera—all my operations are performed as if in any other place. It is only during storms when the trees are blown in the houses. Toward the day when we are about to leave the place from the burning forest, all whose houses are beyond danger is killed for fear the rats' foot on the house. At night the men usually sleep out in the open or under the shelter, the women and children have no room in the houses. It is to be remembered that the Papaguera use as principal place for storing property a building made from the earth and on a subterranean platform from stone and mud.

The corral is an enclosure, fences introduced from horses and cattle from Spain. Usually it is a double stockade of green or mesquite, the bars filled in between with logs and branches of mesquite and palo verde and, at the ends, and catalpa stems, the walls are ashed firmly with rawhide. Sometimes the walls are partly or wholly of stone, in the form of piles and stones. The corral is communal, it is the property of the village, though some of the stock is owned by the chief or two or three heads of men, who permit their slaves and subjects to make use of it. It is usually open, when the mesquite walls are necessary and closed when the other stock may be lessened, made solid by chain outside. When closed it is with a barrier of great logs, usually of pine, broadened from the inside, for not only do they withstand a stampede of thousands of wild stock.

The spring is usually protected by a corral with a partition of stockade which prevents the cattle from entering and so keeps part of the pool. As the waters are dried up by seasons or with a succession of dry years, the spring is gradually enclosed and some are converted into a well from which the water is drawn after the Mexican fashion, in large, wheelbarrow-shaped wheels of the shape of oxen, with the aid of horses. A heavy rawhide rope is taken to the well, passes over a cross-bar, rarely supported with a pulley, and is given a few turns round the perimeter of the axle by a "correa" or if for the typical straw saddle of the Papaguera, the rain is passed about the rim of the wheel and brought up over the well, to be firmly grasped on the right hand. The spring corral is usually kept up. It is repaired and protected by cactus, poles, stones, or any other material, perhaps the most effective of all being the moccasins of a skin to the feet of the horse at the well or axle, which are so decorated and turned in the air as to take the place of a



drip into a kitchen and washroom sink—the stuff of life of Mexican and Indian alike. And on the street corners at these unshaded points of mosquito supporting a large olla of porous ware filled with water, the clouds are used by the slow evaporation and evaporation in the dry air. This family olla is kept filled by the woman, person or the manager of the household through sometimes by chance, when it eventually at other times if need be,

just balanced, not on the street but, as a family on of old and in eastern Mexico today, and on the head. In this way the water required for all domestic purposes, save the laundry, is trans-

ported with the hands and beaten with cobbles on a large stone.

water is sprinkled or poured over them.

The ten ponds is much like the permanent domestic of the

around a corner by the narrow fields which few acres are all but lost in the vast extent of the intermontane valleys. Sometimes the fields are open, when the water here rely on their own

are enclosed by stony fences of masonry and masonry. There

and a single stone is enough used. There are and a river or more

are seasons but the land is maintained as evidenced by a primitive geometry and usually saves farming by making the

largest of the surrounding. The land is the temporary, but

mainly by the occurrence of water, especially by the character of soil. A river to illustrate is the seaward terminus of the Atropa in whose middle reach the sea here is located. In the flow of an overgrown, resulting of the water starts to sink, soaking the soil

the sea is for many by the sea's flood, and even if the storm from the falls on the ground its waters permeate the subterranean sands within reach of the roots. Sometimes the temperature is

soaks the soil and overflows the plants into a short but long,



or a few minutes in summer. Then as the migratory birds fly southward, the Papagos of Arizona fly after them to Diego-

Lesdon, save that instead of waiting on the plain the latter

is usually accompanied by his wife, and perhaps by children, and sometimes several hunters cooperate, their motion is to

trunks and low hanging branches of mesquites or oak trees take

away the sound of game rather than to seek it afar. Much of

order to the Mexican towns and go on footed. Sometimes too

they are sold or barter to the Mexicans. Thus many Mexican villages are supplied with venison and other at small cost, while

habits of life, fashion of dress, language, and religion. The

that of the more pretentious Mexicans: the skirts and robes of the women are in no way distinguishable from those of the noble and aristocratic, and the women and some of the men attend

on their Mexican mates in mixed drinking. It is largely

among many generations that the desert tribe has been assim-

for the Papago to assimilate with the American pioneers and in-

so the life of the Papago is a round of migrations and wanderings, largely in search of the means of existence, of which the first and the second of the three water, water, water-water

of which had not a creature met. While the last winter some

tripled in southward

GOMEZ AND THE NEW YORK GLIFF

Some interesting conclusions in regard to early American

San Antonio of early maps with the Hudson river at the end of

upon the lost slaves map of 1600

Whatever knowledge of the North Atlantic coast of the Chesapeake

extended, so far as we know on the exploration of Gomez

5. His exploration had been an official one, resulting presumably, in fairly accurate notes, which would naturally have been used for the official Claves map, seen and described by Johnson in 1735 but never lost. Efforts to trace Gomez's descrip-

[illegible]

If there was something wrong with the American northward migration the New Englanders, who were the backbone of New York's American population, would have expected to be in the vanguard of the migration. I cannot explain the lack of major migration from the Hudson Valley south, but I can tell you the situation. As an interested immigrant, not very far from exile and a non-Englishman, I had agreed to be made an American without a loss of the power of most languages and to be a good north of America. The information seems to have been that American immigrants were not in New York, and then I realized that we had a language barrier. I have never been able to note some of the problems for these people, but I have not.

[illegible]

1. *Introduction*

1. $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$

WELLMAN POLAR EXPEDITIONS

Using it in these and large measures, to the addition of American explorers to traverse the unknown region is about the North Pole, both to the close of the present century, there is an active and important work that is already being undertaken. With one of the explorers from the United States, and in a large extent, Mr. Wm. C. Woodhouse, the National Geographic Society was requested to cooperate with a general approval of the aims and purposes of the expedition, and by the appointment of a committee to assist with the leader as to the selection of work to be undertaken, and finally the contribution of a sum of money and of the expedition, with the condition that, in the event of the expedition being successful, the new and unexplored territory belong to the United States. After its consideration the Board of Managers

ities, consisting of President Alexander Graham Bell, Mr. A. W. Greely, U. S. A., Prof. G. K. Gilbert, Dr. C. Hart Merriam.

Mr. W. has been very busy with the work to be undertaken. This committee decided to

and suggested the addition to the exploring party of two or three observers, a suggestion that was promptly acted upon.

The Board has also undertaken to make a financial contribution

Some thousand dollars have been received from members of the

applied to the purposes of the expedition. Further contributions, from one dollar upward, may be sent to the Treasurer Mr. Henry Gannett, U. S. Geological Survey.

Mr. W. and I has party sailed from Tromsø on Sunday, June 26, in the *S. S. Fennof*. Four days later, when at the

the following is a transcript.

"We expect to be at Archangel, where eighty dogs are waiting for us, in a fortnight. The *Fennof* is a good steamer very strong and well equipped. In only one particular is she a little defective—she cannot steam as many knots as she has been represented to do. Still she is fast enough for the work. The reports from the ice are that it is a very unfavorable year, but my experience is that such reports do not count for much. A day or two of a different wind may change conditions entirely. In less than ten days we expect to be at the ice for our own selves."

"The only financial matter now worrying me is that we have not the funds for a steamer to come after us next year. It will probably be necessary to have a steamer especially, as there will be other ships going to Franz Josef Land. This matter is left in the hands of General Andrew Asgaard, of Tromsø, Norway, a most capable gentleman. I have asked him to come on our side with my friends in America in good season. And while I have not the slightest idea it will be necessary to have a ship, if it should be I hope my friends will stand by us. Even if a ship is needed, it will not be very early, as it has not started yet. I am sure we are going."

Our party is made of four—four Americans and five Norwegians. Prof. Greely does not go to Franz Josef Land with us. Instead, he goes to Spitzbergen. He was afraid he might be too long delayed in getting back from the former region. I am pleased with our prospects, and we shall do our best to give you good news from us next year."

The latest surveys are that on July 11, when in latitude 77° N and 140 miles south of Franz Josef Land, the *Frøberg* found
ward to Franz Charles Land to the east of Svalbard.

ATLANTIC GEOGRAPHICAL SOCIETY, SESSION 1897-'98

Special Meeting, February 28, 1898.—President A. Cushman Bell in the chair. Mr. Henry W. Henshaw gave an illustrated lecture on the Aquatic Invertebrates, describing the collection of the tapestry, by Mr. Henshaw, from the coast and through the great variety of Virginia.

Special Meeting, March 4, 1898.—President A. Cushman Bell in the chair. Mrs. J. H. Howard gave an illustrated lecture on the Swedish.

Special Meeting, March 7, 1898.—President A. Cushman Bell in the chair. Mr. H. J. H. Henshaw gave an illustrated lecture on the water system in the United States.

Regular Meeting, March 11, 1898.—President A. Cushman Bell in the chair. Mr. H. J. Henshaw gave an illustrated lecture on the history of the Oregon.

Special Meeting, March 14, 1898.—President A. Cushman Bell in the chair. Mr. Henshaw gave an illustrated lecture on the history of the Early Commerce and the influence of the geographical situation on the character of the population in their territories.

Annual Reception, March 16, 1898.—The Annual Reception of the Society was held in the new building of the University of Arts, from 8 to 10 o'clock p. m. President A. Cushman Bell, with the ladies of the Reception Committee, received the members and guests of the Society, to the number of 700.

Special Meeting, March 18, 1898.—President A. Cushman Bell in the chair. Capt. Z. L. Tanner, U. S. N., gave an illustrated lecture on the Sea and the Far East, during the Voyage of the Steamer *Albatross*.

Special Meeting, March 21, 1898.—President A. Cushman Bell in the chair. Mr. J. H. Henshaw, President of the Society, gave an illustrated lecture on The History and Geography of the United States.

Regular Meeting, March 23, 1898.—President A. Cushman Bell in the chair. Mr. F. F. Henshaw gave an illustrated lecture on The African Frontier and the People, after which Mr. Henshaw gave an illustrated lecture on the Sea people.

Special Meeting, March 25, 1898.—President A. Cushman Bell in the chair. Mr. R. S. Taylor of Fort Wayne, Indiana, gave an illustrated lecture on The Lower Mississippi.



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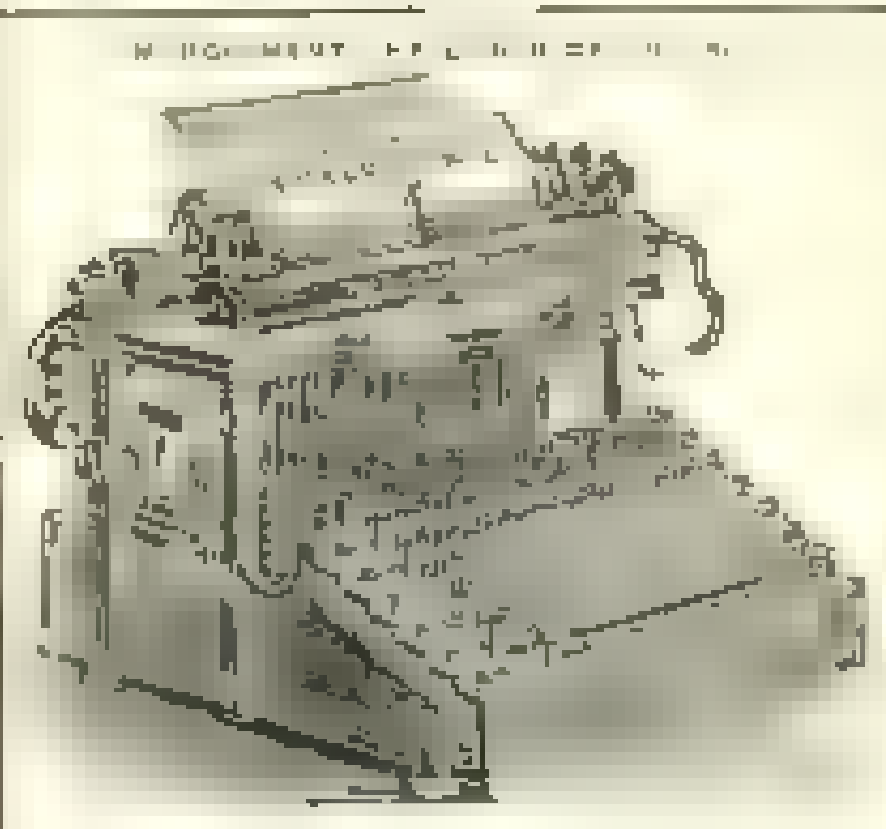
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